

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., JULY 25, 1918.

NEW SERIES, VOL. XX, No. 30

On account of a necessary operation Billy Sunday's proposed mission to France will be postponed.

Rev. R. L. Baker, pastor First Church, New Orleans, is now an accredited Doctor of Divinity, the work of Carson and Newman.

All the war news now is of the most hopeful kind. The Germans are being driven back in France. The end is not yet, but it is assured.

The United State Senate recently passed a resolution asking the President to call the people to prayer for victory for one minute each day at noon. But you needn't wait.

A British officer reports that General Sir Douglas Haig, head of the British forces in France remarked at a Sunday service when the German drive was on: "Remember the battle is not ours but God's." There is no chance of failure with this truth in the hearts of our leaders.

A writer in the Religious Herald argues that it is only correct to speak of a "setten hen," just as you speak of a broken arm, that is a hen which you have set or made to sit. That depends on your point of view, what it is that of the person or the hen.

Mrs. T. P. Bell, whose husband was editor of the Christian Index up to the time of his death and who wished himself to be a missionary, now goes to China to make a home for her daughter who is a missionary working under a commission of our Foreign Union Board.

In the past week U-boats off the Atlantic coast attacked a cruiser and some barges being towed from Boston to New York. On the latter an 11-year-old boy defiantly waved an American flag till he was safely carried ashore. This boy is our answer to German frightfulness.

Rats and mice are killed in the trenches by gas attacks. One of the interesting studies on the war is the careful observation of gas attacks on animals. Horses succumb more easily, the mule appearing to make a greater effort not to breathe. Cats are very quick to scent the gas, and ducks become agitated at least ten minutes before the oncoming gas clouds. The solemn owl as it were, is half demented. Only the sparrow seems to disregard the poisonous vapors, and they chirp and fly about, while horses, cows and all other animals are asphyxiated.—Ex.

From the Blue Mountain reports account in the Commercial we learn that the Encampment was a great success. The officers elected for the coming year are: J. J. Cloar, president; J. T. Swain, vice-president; R. A. Kimbrough, secretary; A. A. Graham, treasurer, and W. T. Lowry, chairman of executive committee. This looks promising for next year's program.

You may get one hundred song books, "The Herald" from the Baptist Record for \$12.50.

Statements are being sent out to subscribers in arrears. We hope they may meet a prompt response in this time of stress with us. It is unavoidable that some mistakes should occur, specially in the case of people who have very recently paid, that is since the statements were made out. We shall be glad to correct any mistake and glad to hear from several thousand subscribers.

Dr. R. H. Tandy once pastor at Hazlehurst, has resigned the presidency of Bethel College. His work had been prospered, but we judge his purpose is to return to the pastorate.

We were sorry not to be present at either of our Summer Encampments held in the past two weeks. The scarcity of preachers has made it necessary for the editor to do like others this summer, do double work, which kept him busy in other places.

We are pleased to see that Dr. W. W. Hamilton has accepted the position as superintendent of evangelism of the Home Board. He is the best man for this work that we know anything about. Genuinely devout, a lover of souls, acquainted with God's word, a trained mind, an experienced evangelist, a preacher of the first rank, having a sympathetic knowledge of the pastorate, he comes to this work with unsurpassed equipment. It was our pleasure to have him with us in a great meeting at Clinton several years ago while he was superintendent of evangelism. For some years he has been pastor at Lynchburg, Va. His new work begins Sept. 1.

The price of everything else has gone up. But the Baptist Record is being offered to new subscribers in July and August at the reduced price of \$1.50. This is done because we wish the co-operation of pastors, evangelists and others during their revival meetings. Their help is of more value to us and the cause than all other agencies combined. And we beg you brethren to give your people a chance. The people gladly avail themselves of it when it is presented to them.

The Saturday Evening Post recently published a scheme for a one community church for several communities. Dr. J. B. Gambrell requested the privilege of setting forth the position of Baptists and their attitude on this interesting question but it was denied him. There are indications that our Agricultural & Mechanical College in Mississippi is being used for the propagation of this idea of the union church in the country community. This matter is worth looking into. If a state institution is to be used for the destroying of the denominational church all the denominations ought to know about it. If it is not true it ought to be made clear.

Miss Elizabeth Kethly has recently been appointed a missionary to Shanghai, China. There are few young women in Mississippi so favorably known and beloved by a large circle of friends. For many years her home was at Clinton, which is one of the best places in the world for making friends. She is a graduate of Hillman College and for a few years has taught in the mountain schools of Kentucky and North Carolina, where her work has met the approval of all. She is a Christian of beautiful character and sincere devotion to the Lord's work. The love and prayers of many friends will accompany as she crosses the Pacific this summer on her way to China. Seventeen other missionaries were appointed at the same time.

Preachers wishing further or special preparation for their work may find opportunity at the Baptist Bible Institute and Dr. DeMent will make arrangement for some of them to do work in nearly fields while remaining in school.

Certain flimsy plans of brethren who advocate union of Christians into one great body speak of all being willing to sacrifice their special church polity. This only shows how much talking some people can do without any thinking. If there is to be organic or corporate union it must be under some sort of polity. Certainly there can be no union with half a dozen, nor even with two different kinds of church government. The Roman Catholic conception of one great universal visible body is the only form possible for visible union of all churches, and is the logical inevitable result of all the talk of outward union. On the other hand, the Baptist churches show the real, spiritual unity of believers, the voluntary and free oneness of God's people. There is no standing ground between these two conceptions. The real conflict of opinion is between Roman Catholic hierarchy and Baptist freedom and spiritual unity. At last people will find themselves in the one or the other.

The following from the Alabama Baptist may be true in ethics as well as aesthetics, in moral health and spiritual complexion as well as in physical appearance, for proper food and exercise are necessary to the mind and soul as well as to the body. Here is the quotation: We frequently meet on the street young women who having passed the time of childhood's simple living have lost the clear skin and rosy cheeks, born of fresh air, sunshine and exercise, but the red still blooms on their cheeks, and their skin looks smooth and white but those who use the puff and paint-box unlike the ostrich which buries its head in the sand and thinks it is hid from view, takes pleasure in powdering their artificial faces before the public. We think our young women will soon learn that fresh air, pure food, wholesome living are the best complexion powders and that they alone give the hue of health that won't wash off. The same amount of attention devoted to dietics will permit them to economize on cosmetics.

The following is an extract from a letter sent by the Secretary of War to all colleges: "Military instruction under officers and non-commissioned officers of the Army will be provided in every institution of college grade, enrolling for the instruction one hundred or more able-bodied students over the age of eighteen. The necessary military equipment will, so far as possible, be provided by the government. There will be created a military training unit in each institution. Enlistment will be purely voluntary, but all students over the age of eighteen will be encouraged to enlist. The enlistment will constitute the student a member of the army of the United States, liable to active duty at the call of the President. It will, however, be the policy of the government not to call the members of the training units to active duty until they have reached the age of twenty-one, unless urgent military necessity compels an earlier call. Students under eighteen, and therefore not legally eligible for enlistment, will be encouraged to enroll in the training units. Provision will be made for co-ordinating the Reserve Officers' Training Corps system, which exists in about one-third of the collegiate institutions, with this broader plan."



## CHRISTIAN SCHOOL AND FUTURE.

By W. J. McGlothlin, D.D.

In order to understand the present school situation it is necessary to glance at the history of education during the last few centuries. Throughout the middle ages education was left entirely to private initiative and the work of the church. Instruction of youth was not regarded as in any sense a function of the state. As a consequence the advantages of an education were enjoyed almost exclusively by the nobility and the clergy—those who expected to find a career in the service of either the state or church while the great masses of the people were left entirely illiterate. Education was aristocratic rather than democratic, political and ecclesiastical rather than vital.

## RISE OF THE STATE SCHOOL SYSTEM.

The Reformation shattered the Catholic church in western and northern Europe. Its resources of men and money were so depleted that it could no longer continue the work of education on a large scale. Moreover in Protestant countries it was abolished, its property was confiscated by the state and its institutions of learning were liberated from ecclesiastical control by the same process which had deprived them of ecclesiastical support. Under these circumstances Luther and other reformers appealed to the princes to take up the work of education as the state was the only existing institution strong enough to sustain the mighty task. This appeal was reinforced by the gradual rise of the conception that education should be universal, that all classes should have the means of education placed within their reach. Certainly nothing but the state has command of resources sufficient to furnish an education to all the people and the power to compel them to take advantage of their opportunities. This insistent demand that all the people be educated explains the rise of state school systems.

Gradually the old universities were subjected to state control and given state support in the Protestant countries of Europe. Then from these institutions of higher learning systems of intermediate and primary education were evolved downward, until in many lands there is now adequate provision for the education of every child in the country from the rudiments to the highest pinnacle of learning. The history of the development of our educational system in the United States has been somewhat similar. The earliest provisions for education were made by individuals and by the various religious bodies represented in the colonies; but as the ideal of universal education arose the state stepped in as the necessary agent in the consummation of that ideal. Thus in the last fifty years a complete state system has been established which reaches every nook and corner of our country with at least the rudiments of education. Without this educational work by the state the majority of our people would have remained destitute of the means of securing an education. The state's help is necessary if we are to banish illiteracy. All educators and philanthropists recognize this fact, and therefore heartily accept the necessity for state education.

## EDUCATIONAL MONOPOLY.

But this is not the whole of the story. Like every other mighty social force the state school system steadily tends to assume the proportions and prerogatives of a monopoly. Its enormous financial resources freely expended on equipment and faculties and its ability to make education free attract both children and parents, the unwillingness of parents to send their children from home or to expend money on education, their inability to see beyond the financial value of an education strengthen the tendency; finally the vast number who are educated in the state system create an esprit du corps and enthusiasm which is a great asset of the state schools. In places very considerable advantages are granted by the state to the graduates of its own system. These and other considerations constantly stimulate the state system to attempt a monopoly of education. Under these circumstances it would be well for all of us to remember that a monopoly of the human mind is decidedly the most danger-

ous of all forms of monopoly. Such a monopoly of education has been measurably attained three times and in each case with disastrous results to the world. The first was the effort of the Catholic church to control the education and thinking of the world and the result was the darkness and stagnation of the Middle Ages. Education was limited to the few and was narrow, aristocratic and dominated by ecclesiastical considerations.

The second attempt at educational monopoly has been made by the German state. Gradually the older schools have been brought under state control of smothered and new schools with state support and control have been established, till at the present time all the education in Germany is state education. The German conception can be seen from two brief quotations taken from important documents issued in the course of this development. In the Code of 1794 it is said that "All schools are state institutions, charged with the instruction of youth in useful information and scientific knowledge. Such institutions may be founded only with the knowledge and consent of the State." Again in the period of the Napoleonic war when Prussia was under the heel of the great despot the king, Frederick William III, in a great and inspiring call to his people said, "Although we have lost territory, power and prestige, still we must strive to regain what we have lost by acquiring intellectual and moral power; and therefore it is my earnest desire and will to rehabilitate the nation by devoting most earnest attention to the education of the masses of the people." By "moral power" he means what we call morale, the will to win.

## HOW GERMANY PREPARED FOR WAR.

In these two quotations are seen the chief aims of German education as viewed from the standpoint of the government: first, complete control by the state of the whole apparatus of education in the entire nation, and second, the employment of this educational machinery in the interest of the state. The end and aim of education are found in the state. All men are to be educated in state controlled schools in order that the state may be strong in a multitude of obedient servants. How well Germany has succeeded in her educational purposes is now known to the entire world. This "Pentecost of Calamity" in which the world is agonized was prepared in the state schools of Germany which have monopolized the education of the nation. They are centralized in management so that the will of the government flows downward through the school channels to the remotest hamlet and the poorest family in all the land. As I reflect upon these facts the fearful situation of the world is impressed upon me. The present resources of Germany in men and material can be and will be exhausted; but the school remains what it now is, it will quickly build up a new national mind as dangerous as the mind of Prussia in 1914. The world's present tragedy and future danger lie in the German mind. As long as that mind remains what it is the world can never be safe. It is now consumed with egoism and ambition; all things are being sacrificed on the altar of state with unparalleled effectiveness. Unbelievable brutalities are daily committed because the national mind has been made keen and ruthless through monopolistic state school system. There is no other such menace on the horizon of man's future as this same German school system. Unless it can be modified in the direction of democracy and Christianity the world may settle down to the awful task of keeping itself armed to the teeth in a perpetual attitude of self-defense.

The third instance of a monopolistic school system is of the state school system of France. The Catholic church has been such a continuous menace to the peace and even the existence of the French republic that the education of the entire nation has been taken away from the church and from individuals, and the education of youth has been wholly committed to the state. One of the first and most obvious results of that monopoly has been the complete banishment of religion from the schools and education of France. Morals are taught but every suggestion of religion has

been banished, the schools are officially and actually atheistic. The conditions have obtained for less than half a century, but already France has become the least religious country in the world. Before the war evidences were multiplying that the effect would ultimately be disastrous.

These three attempts at school monopoly have been failures, disastrous failures, judged by their fruits. The ecclesiastical monopoly failed to educate the people, the other two afforded an education but an education that has made both nations in different ways a menace to the rest of mankind. It is my conviction that no institution can be safely trusted with a monopoly of the human mind or complete control of a nation's education.

## WHERE IS THE REMEDY?

What is the remedy? Not ignorance, illiteracy and ignorance never solved any serious problem. They are never assets but always liabilities. Neither does the remedy lie in the direction of opposition to the state school. The state school is here to stay and rightly so. It is not possible in any other way to afford all the people educational opportunities, nor does any other institution have authority to compel attendance. We must have the state school or remain largely an illiterate and backward people. Moreover the system should be complete from the primary school to the university and should be so well supported financially that every section of the country, even the poorest and most isolated neighborhoods, may have adequate means for obtaining a real education. Every well-wisher of his kind ought to be a consistent and active friend of the state schools. They will continue to furnish education to the great majority of the American people. Most of us do not take that active and intelligent interest in the state schools which their importance to the future welfare of mankind demands. We should use our utmost influence to see that they are good from the academic standpoint and from the moral and religious standpoint. In most American communities the great majority of the people are sympathetic with religion, if not actual church members, and they would like to have their children receive moral and religious instruction at least to the extent of having the Bible read. It is minorities, often small minorities, that have agitated against the Bible in the public school, having succeeded in banishing it if they exploit this fact in the interest of their private and ecclesiastical institutions. Such a situation is intolerable; the tyranny of minorities is no better than that of majorities. The Christian people of America have a right to see that their schools are more Christian in spirit and they ought to do so. Nobody wants divisive sectarian differences taught, but the Bible, that matchless book of moral stimulus and religious enlightenment, ought to be read. Our public schools ought to be more religious, more Christian and we ought to see that it is so.

## EXPERIMENTS IN EDUCATION.

But a monopolistic state system, no matter how good it may be will not solve the school problem for America and the world. The modern world is trying some great experiments in education. As yet it is too early to estimate the effects with anything like completeness, but we can see some of the tendencies which will aid us in determining our own duty.

In the first place, we are trying the efforts of universal education. Until recently no effort was made to educate all the people, and a large majority remained illiterate. Educational facilities were not provided for all children; poor and indifferent or selfish parents were allowed to bring up their children in utter ignorance. Now schools are provided for all, education is absolutely free and where necessary attendance is compulsory so as to make sure that all children shall be literate. What are to be the ultimate effects of universal education? If ignorance had its dangers and disabilities the same is true of education. Education is power; it is the molding of the mind and will and feeling of whole

(Continued on Page Six.)



Thursday, July 25, 1918.

## THE BAPTIST RECORD

## Baptist Education Commission

R. B. Gunter, Sec'y.

## BAPTIST EDUCATION COMMISSION.

R. B. Gunter, Sec'y.

## WHY WAIT?

"If the people are as slow in answering Gabriel's call when he sounds the last trumpet as some churches are in sending in their apportionments for Christian education they will find the door shut when they arrive. There are churches which have made their offerings; but two weeks have passed since the offering was made, and still it has not been sent in. We have asked the bank to wait until these offerings are in before requiring settlement. Think of the interest you could be saving the denomination. Every day you delay only makes the interest that much more. You will be wondering why we pay out \$6,000 a year for interest. There are other churches which say they are going to make their offerings. Why can we not be systematic? Why can we not work together?"

## THE PREACHER A LEADER.

Jesus was a preacher. He was a teacher, also. And He was more—He was a leader. That He was a leader may be seen from the calling of His disciples: He said, "Follow Me." This signifies that He was to lead. He says the Father sent him. Then He was sent to be a leader. But He said: "As the Father hath sent me so send I you." Then it is not drawing on the imagination to suppose or to infer that He sent them to be leaders. The preacher is pictured as a shepherd leading forth his sheep. Paul exhorts his readers to follow him as he follows Christ. When the preacher learns how to follow Christ, he should become a leader and show others how to follow. When men learn to follow in the training camps, some are set apart to lead others in training.

But the preacher may not lead the way Christ is going. He is nevertheless a leader. He may close his purse, and the people will close theirs. He may balk on Christian education and the church will balk. In fact the greatest hindrance to the progress of our educational work is some Mississippi preachers. Some will not so much as let the work be presented to their churches, much less make an offering. God did not call the preacher to guard the purses of his parishioners. Usually the man who knows how to make money knows also how to control the giving. The only danger he gives too little.

In the days of Malachi, the people are severely rebuked and punished for robbing God. But before the people are condemned, the preacher is arraigned before the bar of justice. He is the man who is responsible for the robbing. He is the king who is responsible for the bleating of the cattle and sheep.

And the preacher who encourages his people in robbing God may beware. In course of time they will rob him, also. Why not? If they rob God, little should be the surprise if they rob His servants who have become slackers. The preacher who will not lead his people in the support of Christian

schools furnish 93 per cent. of the ministers is a blind leader. Yes, the preacher is a leader. Brother, are you going towards Christ, or from Him?

Some preachers are afraid of their flocks. Pity such a man! It is not surprising that the wolf feasts upon the flock. That preacher who is afraid to lead in any work of the Kingdom should be in the army where he could not run. The Kingdom of God is suffering violence. Quit saying, "My people do not want this or that." If it is right lead on, and some there are who will follow you. And the next time more will follow. The man who is afraid never makes a good leader.

## HOW MUCH?

We can not tell how little has come in for Christian Education Day. Returns are coming slowly. Brethren, let's get out of debt and remove this reproach from the Baptist name. Notes have run four and a half years without any interest having been paid. Shame on us!

## WHOSE DEBT IS THIS?

The Baptist Convention in its regular annual session voted this debt upon the Baptist denomination of Mississippi. It was done in regular order. I did not vote for it. I was outvoted. But the very next year I recommended to my church that we give one-fourth of our budget to Christian education. I paid through the budget; while at the same time I was paying up \$200 to Mississippi College and \$100 to Clarke and the Woman's College.

Whose debt is it? It is mine and the other Mississippi Baptists. I left a desirable pastorate bent on lifting this debt, and saving the reputation and the honor of our denomination, and our schools. "For this cause came I unto this hour." And I believe we are going to get out, in spite of the fact that many pastors and churches are turning a deaf ear to this obligation.

Let no church be satisfied until the last cent has been contributed on your apportionment for education. Do not start on something else until this has been done.

## BALANCED RATION.

If the churches raise their apportionments for other things, the Boards can do their work. But some go far beyond the mark on Missions, but ignore education. Our shame lies in our neglect and our repudiation of our educational debts. Come up with every apportionment. Do not go away over with some and leave others to starve. Give a balanced ration. This is the object of the apportionment. And the Educational Secretary did not make the apportionment. Let us be systematic people.

## WHICH DO YOU WANT?

Christian schools gave us President Wilson. State school produced the Kaiser.

## DISAPPOINTMENT.

The amount received from Educational Day is about \$1,500. It should have been at least \$5,000. About one thousand Sunday Schools received programs and literature.

If these schools had given \$5 each, we would now have \$5,000.

Greenwood Sunday School gave \$200.00. Winona gave \$100. Marks gave \$50. And many others did well.

But there are those who do love Caesar more than they love God. They either love Caesar more than they love God; or else they fear him more than they fear God. You had better be careful. Fearing God makes one wise.

Suppose our government had asked each church to raise the amount which our churches and Sunday School were asked to raise for Christian Education. Very few, if any, would have failed. Many would have done as did Greenwood, Winona and others—they would have given much more. Christ's order is: Caesar and God. And I am prepared to prove that no cause which we support enlarges the kingdom of God more than the money invested in Christian schools.

Yes, we are often cast down by the indifference of our people concerning our denominational work; but we are never overcome. For we are going to win, because of the Lord. It is not too late for all the churches and Sunday Schools to redeem themselves. Then they will feel better. Raise it now and send it in at once to the Education Commission and save time and expense, and interest. The delay in sending in what was raised cost us several dollars.

## HOW IS THIS?

All interest, except \$300 has been paid. Principal paid on Woman's College indebtedness is \$15,000. The principal paid on Clarke College is \$8,000. But \$4,000 of this amount was borrowed. We have reduced the principal \$16,500 this year. We have received \$23,000 since October 1, 1917. We hope to get out of debt before another winter passes. \$22,000 is the amount now past due. If churches and Sunday Schools will come with their apportionments we can pay it off. Let's do it right now.

## OUR SCHOOLS.

Nothing definite has been given us from Mississippi College concerning the prospects for next year, except that Mr. T. J. Barnett, the field man is sending in a number of names. President Beasley received letters from twelve in one day. The Woman's College has more room reservations than it has ever had at this date. And Prof. Johnson is on his job serving his denomination.

Two \$500 checks received within less than a week. We are just bound to win; we can't help it. We are going to put our bigness and our boasting to work. One lady has given \$2,400 to the Woman's College. Her name is on a Memorial plate in the administration building. There are other names on similar plates.

## PROSPECTIVELY.

Some day you will hear a better story than the one you have been hearing since last October. You will see in large head lines: The Baptist Schools of Mississippi Are Out of Debt. And we shall all join in singing The Doxology before breakfast. Come and let's get out of debt right now. Amen.



# The Baptist Record

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## EDITORIAL.

### HOW FAITH ENNOBLES.

Underneath the surface and outward appearance in men's lives there is a wide divergence in real character. Some men (are they exceptional?) have a certain elevation of character, a lofty and unselfish separateness from sordidness that inspires respect and admiration. You hear it said of one, "He is a born gentleman." Not so sure of that. To be a real gentleman it is necessary to be born again; and even among those twice born, there is a distinction which must be explained. The answer goes back to some movement of self-reununciation, a time when the path of sorrow was chosen because it was the path of righteousness; the path of poverty was preferred to the tainted highway of sin and the shades of obscurity were accepted in preference to glare of publicity and doubtful living.

A concrete example of this is seen in the case of Moses of whom it is said, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to suffer ill-treatment with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ of greater riches than the treasures of Egypt, for he had respect unto the recompense of reward." No sordidness can live in a soul like that. It was a case of deliberate self-reununciation for which any young man in similar circumstances would be laughed at. Just because it is rare and contrary to the customs of men and the expectations of friends, it is the putting to death of the old man, the crucifixion of the flesh, the mortification of the members on earth. And because it is this it assures the beginnings and the growing of the soul within.

Among the myriads of war pictures that have come our way in the past few years, one stands out strong in memory. It was that of a fancied meeting of the German Emperor and the King of Belgium amid the devastation and ruin of the latter's country. William Hohenzollern looks with mingled pity and contempt on Albert and says, "See, you have lost everything!" The latter calmly replied, "Everything but my soul!"

One does not have to wait till the end to lose his soul; he does not have to go to hell to be lost in a very real sense. Belgium made

choice of keeping a treaty rather than selling its soul. The people chose the path of suffering rather than violate a pledge. They walked in the valley of sorrow and material ruin rather than disprove themselves for disregarding their plighted word. They have the blessing of Him who "Swears to his own hurt and changes not." England could have stood out of the war. I almost ran the pencil across that sentence, for it is true only in the lowest sense. England could not stay out of the war and preserve and respect from herself and esteem of those who love righteousness. There came a day when each of these nations must choose what they would do. Sordid self-interest precluded at another's expense, safety while another suffered beckoned them one way, but a high sense of righteousness compelled them to take the via dolorosa. To live at ease at the expense of truth and righteousness is to die the death. There are nations and men who thus live in a shroud, mummies out of whose bodies the high spirit of God, the knightly spirit of self-immolation has departed. Germany has thus lost its soul.

Moses had the opportunity and what is more, the power and the necessity of making choice. To the materialist and the opportunist there would probably have been no hesitation. He would have staid where he was. The honors of the king's household, the treasures of Egypt, the pleasures of sin for a season make a sufficient and irresistible appeal to him. What is the use of turning loose one's hold upon the world to seize a phantom? Here there is all one's heart's desire. There there is only poverty and suffering. Who would give up this for that? We don't know whether Moses hesitated, but there comes a movement when choice must be made. On this side are the treasures of Egypt and all the gratification of worldly ambition and fleshly desire. On that are slavery, uncertainty, suffering and—the people of God, righteousness and truth. He chose the latter. It was the turning point. It was the making of Moses. He has been called "the son of Pharaoh's daughter," now he shall be called "the servant of God." He had worn the star of the empire of Egypt; now he is a nobleman a prince of God. He does not wear the emblem on his bosom; but the excellency of God's spirit within it. The reproach of Christ, the way of the cross, made him what he was. To him who chooses the path of righteousness and duty, though it lead through Gethsemane and the Golgotha, the way to the highest excellency in character is open and assured.

One word gives the key and explanation to it all—Faith. By faith Moses refused, Moses chose, Moses reckoned and looked forward. He believed in God. God was real in his life. He endured as seeing Him who is invisible. He believed in the God of Abraham, the Almighty. Other powers were weak and subordinate. He believed in righteousness. To him it was more than position or possession or pleasure. There could be none of these without it. They had no value if this were lost. He believed in the promises of God, the Christ was to come, this age and this world were passing. He had respect

unto the recompense of reward. He knew not when or how it would come, but he knew it was in the way of righteousness alone and to be found only in the company of God's people. His choice made a man of him, made a hero and a saint. Hence forth his character puts him among the princes of the kingdom.

## GIVE THANKS.

Anybody passing along a country road today can see a million soldiers, standing in beautiful, regular, serried ranks, as upright in carriage and as tall as any legion on the field of battle. Their helmets are tasseled and their sides are adorned with sheaths in which are encased the swords that we depend on for victory. These are great corn-fields whose upstanding stalks and uniforms of green, make glad the hearts of all and should fill us with profound gratitude to God. They are in battle array and give assurance of victory. Not far from them and on every hand are spread hundreds of wide fields covered with the best cotton we have had for many years, which look like God's great flag of green bedecked with the radiance of white stars, the blooms of yesterday and today. In the past week we have seen the Lord's great aeroplanes whose wings of cloud have spread themselves like a protecting aegis over our state and rained down upon the land the liquid bombs for the destruction of drouth and the prevention of famine. The rumbling thunders have put down before us the artillery barrage which cleared the way for our advance to security and prosperity. Have you stopped and gotten down on your knees to give thanks to our God and Father, the Giver of every good and perfect gift?

One picks up the newspapers now for a week past and reads the accounts of the American and allied victories and the continual advances that are made by our men in driving back the enemy. Are we waiting for a government proclamation to call us to a day of praise and thanksgiving. No, the victory is not now and such suffering and hardship are yet ahead of us but we have much to be grateful for. There have been no great calamities for us on the sea and our armies have known no reverses. Surely God is good to Israel. David said "In the morning I will lift up my cry to thee and will look up." Some of us are in danger of never looking up. We lift our cry to God but we do not look up to see whether it has taken effect. Or if we have secured help in our time of trouble we neglect to look up and give thanks for deliverance. Some man when he had a bath tub installed on Monday is reported to have said that he was so anxious to try it that he could hardly wait until Saturday night. We need not wait till the last of November to say "Thank You."

The times of success are no less dangerous to one's spiritual life than times of dejection. Indeed they may be more dangerous. James speaks of "Diverse trials." We are tested in more ways than one. He gives an example in the man of low degree who is suddenly exalted as well as the rich man who is



brought low. It will be a dangerous time to our spiritual life as well as a peril in our national history when a great and complete victory comes to our arms. How will we take it? More than one effect is possible. There will be some who to gratify the flesh will turn to orgies of dancing and drinking. There will likely be in some places excesses of indulgence and dissipation. Where will we be found who have prayed God to give us victory and peace? How many will be found who like the Samaritan whom Jesus cured, return to give God the glory? It will be a time when restraint is needed, when self-control and self-sacrifice will come in to make the blessings of peace permanent. The time will come when we can sing with David "Jehovah maketh wars to cease to the ends of the earth." Let us give thanks to Him now and be instant in prayer that the time may soon come when the chorus of praise to His name may go up from our land and from every land.

**Department of the Convention Board**  
**J. BENJ. LAWRENCE, Cor. Sec'y**

J. Benj. Lawrence, Cor. Secy.  
State Mission Day in the Sunday School  
September 29th.

The County Sunday School Normals being held by Brother Byrd are gloriously successful.

The heavy draft being made upon our ministerial force by the government and the Y. M. C. A. is going to necessitate increased State Mission activity.

We ought not to think of raising less than \$50,000 for State Missions this year. Our budget for the year is \$40,480, but work among the soldiers has increased from \$75 per month to over \$250 per month and yet there is much to be done.

The women in their week of prayer are going to raise \$3,000 for work among the soldiers in the training camps in Mississippi. In our Sunday School Mission Day we want to raise \$5,000, making a total of \$8,000 which we will have at our command to give the gospel to these soldier boys.

**STEWARDSHIP.**

Dr. Edwin M. Potat in the Baptist World of July 4, has a very illuminating article on Christian Experience and Stewardship. In giving a definition of stewardship he says:

"The Biblical conception of stewardship presses the obligation into the heart of Christian experience and makes it an essential element there. Accordingly, this conception is by no means satisfied by the man who divides up his resources, devoting so much to this purpose, so much to that, so much to the other. Jesus insisted that membership in His kingdom was to be predicated upon a unit—any experience in which the

whole personality as a unit was involved. This explains the radicalness of his requirements. As for example, when in the conversation with Nicodemus he said that the change involved amounted to a new birth; as when he stated to others, 'Whosoever he be of you that renounceth not all that he hath, cannot be my disciple.' It allows no diversion of interest no divided allegiance, no shadow upon the absolute loyalty of the subjects of the kingdom. It is Pharisaism and not Christianity which calculates one's standing in the Kingdom by the amount of time and money surrendered to the Kingdom. The Kingdom demands all and the true believer gives all or he gives nothing."

I fear that Dr. Potat's standard as expressed in the last sentence would read out of the synagogue practically the whole Christian constituency. If we lay it down as a rule that "the true believer gives all or he gives nothing," then we will find in practical experience that there are very few true believers. It may be Pharisaism to foot up time and money surrendered to the Kingdom, but it is absolute hypocrisy to claim to make a surrender to Christ of the whole life and then not give even as much as a tenth of one's income. There is danger of being lost in the mist of generalities on this question of stewardship. There must be a definite basis on which to figure and while the whole life belongs to the Lord yet there is danger of not giving him anything for fear of making a mistake if we gage our gift on a percentage basis.

**FIXING A MINIMUM FOR PASTOR'S SALARIES.**

The Manitoba Baptist Convention in Canada, passed some real radical resolutions at its last meeting. One of them was on the question of fixing pastors' salaries. By a vote of the Convention \$1,200 was made the minimum salary for a self-supporting church. The resolution requests that every church in the Convention make a diligent effort to raise the salary of its pastor to this minimum, but if a church is unable to do so, then whatever may have been the previous status of the church it automatically falls back to the position of a mission church and the Mission Board is requested to act towards the church on that basis.

This is indeed radical and yet possibly necessary in the Manitoba district. The high cost of living makes it imperative that our pastors' salaries be increased. The Convention did not take this action however, without first considering the qualifications of the pastor and so a resolution was also passed by the same Convention appointing a committee on credentials which committee is too pass upon the credential of all pastors entering the pastorate of a church within the bounds of the Convention. The action taken provides that any church connected with the Convention that desired to call a pastor should before calling him ascertain through the committee on credentials and ministerial standing whether the credentials of the brother are satisfactory, and if such credential should prove unsatisfactory the call should not be extended. This motion was

carried unanimously. It was taken because as the report says, "some churches in the past have been driven close to the brink of ruin because there was lacking just the caution that this motion provides for."

Our brethren in Canada are preparing to guard themselves against some of the heresies which are afloat in the land. They are preparing to check up on the preachers that come into their midst.

If the preacher is the key to the situation, then the key must be a true one. As yet there is no need for such action in our Southland. May the Lord preserve and keep us so that there may never be.

**COMPETITION AND ECONOMY.**

Hardly a day passes but what is disclosed some new opportunity for economy through the elimination of competition. The most notable recent instance of this is the establishment, by order of Mr. McAdoo, of a union city ticket office in Chicago in the Insurance Exchange Building, just a step or two from the present location of The Standard office. It is a matter of common knowledge that competition among railroads has resulted in needless extravagance. Elegantly appointed city ticket offices have been used to attract travelers. For example, we happen to know that the spittoons in one of these offices in Chicago cost the trifling sum of \$75 apiece. When one hears about ecclesiastical overlapping and competition and that the modern business man will no longer look kindly upon the continuance of such practices, one wonders—quite apart from hand-made \$75 spittoons—whether the situation is any better in the business world. If the war had not forced upon us the necessity for economy, who knows but that with characteristic wastefulness we might not have gone on buying \$75 spittoons, world without end!

I don't believe in too much advertising by preachers, but circumstances alters cases. Here are some of them: 1. I left Hollandale very abruptly and unexpectedly to us, hence many do not know we have moved. 2. My health was wretched on account of too high blood pressure. Dieting and physical exercise have done wonders for me in two months and I'm on the road to health again now. Here is what I want (I'll leave it to you to word it) I'm located at Madison Station on our little farm and would like to supply churches on Sundays and return home during the week. There are a great many pastors going into the army work and churches are waiting for their return, so I could supply in that way indefinitely.

Your brother,

R. L. BUNYARD.  
Madison Station, July 15, 1918.

Since July 1st the cost of mailing the Baptist Record has been increased by the new postal zone rate. How long the papers can continue in existence with prices of everything on the increase except the subscription price it is hard to forecast. It is certain that the Record could not have gone thus far if the convention had not given relief.



## THE CHRISTIAN SCHOOL AND FUTURE

(Continued from Page Two.)

nations when it becomes universal. Never in history was it so important that we should have the right kind of education. The minds of the literate are open to all the moral and educational dynamics that is so abundant in the modern world.

## STATE EDUCATION AND RELIGION.

Again the whole world is rapidly putting education under the direction and the fostering care of the state. As we have seen Germany and France have nothing but state education; other civilized lands have state systems but with large supplementary provision of other schools independent of the state. What is to be the effect of this experiment? Can the modern state be trusted with the making of the world's mind? The school system affords the state the means of making the national mind what it will. In the case of the autocratic state like Germany and France finds its supreme opportunity in the schools. Autocracies of other days have controlled and exploited the people by keeping them in ignorance; the German autocracy controls by using the school system to make the people think as the autocrat thinks. In democracies the state is merely the embodiment of the highest life of the nation. We know this in our own country, and it is equally true in other lands. But the educators of a nation ought to be the best men and women that the nation can furnish; only such teachers can lift the nation to higher levels. Will a monopolistic state system select the best? In France it has eliminated religion, in Germany it has prostituted religion to the service of a wicked state, and has made Jehovah "the good old German god" whose chief function is to march with German armies and adorn the emperor's speeches. For one I view with great concern the state monopolistic tendencies in the realm of education.

A third experiment is found in the nature of the education which is being given the children of the world. The material of the older education was the "humanities," those studies which were considered the best adapted to train true humanities in every man, to humanize, soften, beautify and elevate all human relations. Modern education has long been tending more and more towards the secular, scientific and technical. It is secular in the sense that it has gradually increased the emphasis upon the present material value of an education here and now almost to the exclusion of its ideal values. While there might be difference of opinion as to how far this tendency has gone no one acquainted with the educational tendencies of the world would deny the fact. It is scientific in the sense that the natural sciences have gradually appropriated a larger and larger share of the curriculum thus displacing the humanities. Now the sciences are interesting, absorbing, but in themselves they do not tend to soften and elevate human relations. The scientist deals with matter, inevitable law and unqualified force. Taught by a man who sees nothing spiritual behind his scientific data it is brutalizing, dehumanizing. In my judgment the spiritual atrophy, the skepticism and religious indifference in the atmosphere of so much of our higher education find their explanation in the enlarging place which has been given to a purely material science. Do not misunderstand me. I believe in teaching the sciences but I regard the effect of that teaching as still in the experimental state, and I am not sure the world will not sometime discover that it is exceedingly important that the teacher of science should believe profoundly in the realm of religion much that he cannot discover in the scientific laboratory. Else he may become one of the world's most serious menaces.

Again, education has become more and more technical. In the older days this form of education obtained by practice as an apprentice, but the increasing utilization of the forces of nature in the driving of machinery has made a technical education a necessity. This form of education has greatly increased the wealth and comfort and influence of large classes of the people.

But it is a bread and butter education. Its value is measured in dollars and cents. What will be the ultimate effect of this view of education on the national character remains to be determined by a longer experience than we have yet had.

## WOMEN AND EDUCATION

One more important element in the experiments of modern education is the education of women. Never before in human history has the attempt been made to educate all women, or to give any of them an education comparable to that of men. They have been kept in the home by the sentiments of their older and more experienced sisters no less than by the feelings of the men. All that is changed. She is now educated by man's side, studies the same subjects under the direction of the same teachers, the same currents of life and thought that best upon her brother enter her soul. Education is opening all doors of approach to her innermost life as in the case of the men. She will no longer be a conservative force apart, but will be swept by the same passions that sweep her brothers. The significance of this single fact is now beyond our power to estimate.

## WHERE NATIONAL IDEALS ARE MADE.

Looking at all these considerations it must be apparent that the power of education for good or ill has been multiplied many times over in the last century. It has become one of the first factors in the weal or woe of mankind in the present and doubtless for all the future. The school now reaches a vastly larger constituency than the church and a large constituency than all other agencies that make for character and determine a nation's life. That power that makes the schools will make the nation. Other important institutions are the home, the church and the press, but it is a question whether the school is not now more influential in the formation of the national mind than any or all of them. If this be even measurably true what earnest consideration ought every benevolent man to give to the school system of his country!

## CHRISTIAN AND STATE SCHOOLS.

It is as a part of the general educational system of the nation that the independent Christian school should be considered. The religious and the state schools are not rivals, but are mutually complementary. Each has its defects and weaknesses which can be measurably corrected by the other. The state school especially is an autocratic government, lacks freedom in dealing with political theories and ideals. The boasted liberty of the German schools is a myth except in those matters that do not affect the ambitions of the ruling classes. The state school, representing diverse religious views can barely touch many of the vital things of life. The state is essentially secular and its schools will inevitably partake of its character. Where it teaches religion it may do religion more harm than good. In the German schools religion is constantly taught, but the religious and moral value of this teaching is exceedingly doubtful. The skeptical or indifferent teacher giving instruction in religion is more dangerous than helpful. What is needed is not so much instruction in religion as religious instruction; the whole life of the instructor should be suffused and irradiated with religious conviction. The truly religious man will always and inevitably make his convictions felt by his students.

Just as the physical equipment and rigid standard of the state school have been forces for the elevation of the educational standards as a whole so the Christian school has its contribution to make to the school system as a whole. Besides being an expression of the religious convictions and moral ideals of its constituents as the state school can never be it also serves as a basis for the criticism and correction of the standard, ideals and methods of the state school. Public opinion is determined in the schools of higher learning very largely, and this makes it most important to have many of them entirely free from the domination of the state.

All the agencies which have sought to preserve international peace in the past have broken down. The universal empire of Charlemagne failed. In

the Middle Ages men tried an international church with no better results. More recently they have talked much of the peaceable tendencies of international law, only to see them all fail miserably when the hour of testing came. The Kaiser has had the support of both socialists and bankers and has cynically declared that international law no longer exists. It would seem that the only hope for peace in the future is in making the international mind more Christian, that is, more fraternal, more considerate, more humane and less narrowly national and selfish. In this process the Christian school will play the largest role. The state school will always tend to cultivate a narrow and belligerent nationalism.

## CHARACTERISTICS OF THE CHRISTIAN SCHOOL.

But what will the Christian school be and do?

In the first place its faculty will without exception be frankly and vitally Christian. Merely formal adhesion to the church and decent conformity to the moral standards of the community school should satisfy the trustees of no Christian school. They should see to it that every teacher is a living exponent of vital Christian convictions. No school has a right to the honorable name of Christian unless this is true. It will be Democratic in the broadest and best sense. The essence of Christianity in its application to human relations is brotherhood, fraternal equality. "One is your master and all ye are brethren." The genuinely Christian school will transcend the limitations of racial and national boundaries and class distinctions, and see all men as the handiwork of the one God. It will thus tend to soften the asperities of life and reduce the dangers of class conflict and international struggle.

2. In the next place the Christian school will do precisely what it offers to the people in its public statements. Advertising camouflage is intolerable in a Christian school. It has been said that nothing lies like a college catalogue. No school of which this can be truthfully said is Christian, no matter what its pretensions are. The failure of some so-called Christian schools to maintain advertised standards has been the source of much criticism and reproach. It has laid disabilities upon the graduates of Christian schools and led to other unpleasant results which the Christian school will be long in living down. Financial needs often constitute a great temptation no doubt, but unless these temptations are resisted there will be even greater hardships for the Christian school in the future.

3. In the next place the Christian school should not be parochial in its spirit and outlook, designed to keep its students safely isolated from contact with the great world in which they live. The parochial spirit is the negation of the fundamental Christian conception of service. The parochial school seeks to make a party, a sect, to separate its students from their fellow human beings. It is doomed to failure, or if it succeeds it assures the failure of its students in after life. The Jesuit schools of the sixteenth and seventeenth centuries were in many respects the best in the world, but they were parochial in spirit and bitterly ecclesiastical. As a result of these characteristics they seemed to succeed for a time, but ultimately their teaching lighted the fires of religious wars which brought them and their cause to the ground in ruins. It is this parochial spirit which causes many genuine friends of humanity to fear the church school as unnecessary and even dangerous. If the Christian school could conquer the belief that its standards of scholarship can not be trusted and that its spirit is narrow and parochial it would leap at one bound into the leadership of our educational forces. Its future would be assured. This ought to be possible for the Christian school should continually be the most catholic in its outlook and sympathies, the most hospitable to truth, the most brotherly of all schools. This was the viewpoint of its Master from whom it is called Christian. Normally it is broader, deeper and more fraternal than the state school can ever



be and it ought to live, the life its Christian name implies. To be narrow and unfraternal is to alienate the best of its own supporters and arouse the active hostility of others.

4. The Christian school will cherish a profound conviction that righteousness between nation and nation as between individual and individual rests upon the character and will of an eternal and almighty God to whom men are inevitably answerable. The ancients said that the mills of the gods grind slowly but they grind exceedingly small. Translated into Christian terms this means that God is merciful and patient but endowed with a long and tenacious memory. No man or nation can violate his will with impunity. The world needs this truth burned into its consciousness, and the Christian school can give this lesson as no state school is likely to do.

5. The Christian school, while not neglecting to prepare its students for the tasks of practical life will lay emphasis upon the ideal values. It will strive to make a life that will function in all the relations of an honorable earthly career and be fitted for the life eternal. It will look at the life of the individual from the standpoint of the kingdom of God. By making noble and true men and women it will make the most helpful lawyers, doctors, teachers, ministers and leaders in all the affairs of modern life.

#### SOME PROGRESS.

And what have we Baptists done in this direction? We have accomplished much in the last century and a quarter, but there is still much to be done. In 1790 there were only about a dozen Baptist ministers in America with a college degree, and not a single one was in the South. We had only one small school of higher learning in all the world, Rhode Island College, now Brown University. Now we are supplied with many schools of higher learning—academies, colleges and universities—some of which rank with the best schools of the same grade in any part of the world. The educational attainments of our ministers have steadily risen until many compare favorably in culture and ability with the best of other communions. Some of the greatest preachers of the last century were Baptists: Robert Hall, C. H. Spurgeon, Alexander MacLaren, John A. Broadus and others were not surpassed by any in their day and country. Likewise we have had some of the leading missionaries and educators of the world, such as Wm. Carey, Adoniram Judson, William Ashmore and Matthew T. Yates.

But when all is said that can be said in our favor it still remains an indisputable fact that we are behind others in educational interest and attainments. We have not educated our laymen, and for this reason have not exerted that influence upon the public and private life of the world that our numbers would warrant. We have had no president and less than our share of the other great offices that are so influential in shaping the affairs of our country. We have produced no author, artist or musician of first rank; in the army today we are furnishing a much larger percentage of the common soldiers than of officers; even those officers we have are confined largely to the lower grades. Now all these great failures of ours can be explained by just one supreme failure, the failure to educate. We are no longer seriously hampered by prejudices of others, but have free access to the positions we are fitted to fill. We have only ourselves to blame for our comparative obscurity. The nation is diligently seeking the best fitted men and is not finding as many of them among the Baptists as it ought. We are not doing our share in the direction of world's thinking, we are too largely hewers of wood and drawers of water, all because we have not educated.

#### SOME HANDICAPS.

Some of the causes of this failure can be pointed out. In some sense our faults are but exaggerations of our virtues. We have believed so profoundly in conversion and its power to transform and save that we have failed to realize the importance of training. We have believed in the

new birth without realizing that spiritual babies need growth and training in order to attain efficiency; we have been so intent on saving the soul for heaven that we have neglected to save the life for earth; we have interpreted the kingdom of heaven as future and distant rather than as a present reality.

Again, some of the vicissitudes of our history have been detrimental to a proper appreciation of education. For years we were feared, disdained, despised, hated and persecuted by others. These experiences threw us back upon ourselves, developed in us a sectarian consciousness, a provincial feeling, causing us to shun publicity and to look with suspicion upon public life. Moreover we have been a rural folk and the great prizes of life either did not attract us or seemed beyond our reach. We became suspicious of education as a perverter of faith and morals, unnecessary to the simple life which we were content to lead.

Finally we have had no great educational tradition in our families. We can find but few Baptists who have more than two or three generations of college bred ancestors. There are boys and girls in America who look forward to a college education as naturally as to their daily meals. Nothing else is thought of in the preparation for life. But this is not true in many Baptist homes. We have yet to make our educational traditions. We must make our people dissatisfied with living in a corner, ambitious to gain some of life's prizes, willing and eager to render their proportion of service amid the world's great tasks. We have been engaged in saving our people from the world, we must come to train them for the world.

#### A PROGRAM.

The educational commission has laid before us a great program. It contemplates not only adequate endowment and support from our schools, but, what is vastly more important, it seeks to arouse our Baptist people to a proper appreciation of education. When our people value education they will endow our schools; thirty-five thousand students in American schools of higher learning will quickly put fifteen million dollars into the coffers of our own schools. The crux of the educational problem is not one of money but one of interest.

It is the supreme hour for the Christian school. State school systems, as the sole means of educating a nation, are being discredited. By their fruits in Germany and France ye shall know. State school systems throughout the world as the sole and only means of educating the people would endanger both civilization and religion. They must be supplemented and corrected by Christian schools, free from the state, where the innermost convictions of the Christian heart can express itself. After the war the world must be reorganized; not from the standpoint of a belated and narrow nationalism, but from the standpoint of the kingdom of God in which a brotherhood as broad as humanity reigns. There must be no man and master, no men and supermen, but only men, brothers. To train men to accomplish this great and holy work is the task of the Christian school. It is a task worthy of all that is great and good in us.

### Budget Laymen Department

N. T. TULL, Superintendent

If there were no other feature to commend the budget plan save its power to enlist the people in giving to God's cause, that alone should cause every pastor and church to put the plan in operation as speedily as possible. There is no reason why any church should rest satisfied with only a small per cent. of its members doing all that is done towards the financial support of the church. Every

church should see to it that all of its members are enlisted and developed in the grace of giving. Reaching the people should be the first thought in any church financial plan. The cause needs the money, but the people need the blessing that will come to them when they have some part in giving it.

When the budget plan is adopted by the church, then every organization of the church can be used as a powerful enlistment agency in enlisting its members in systematic giving through the church. The standard of excellence of the B. Y. P. U. requires that seventy-five per cent of its members shall give to all causes fostered by the church "according to the church plan." When the church has the budget plan, it is easy to inspire the B. Y. P. U. to make its members one hundred per cent, systematic givers. What that aim is reached, then the Union can undertake to make its members hundred per cent. tithers. Nothing else can approach the blessing that such an effort will bring to the young people.

The above suggestion for enlisting the members of the B. Y. P. U. in giving systematically through the church applies with equal force to the W. M. U., the organized Sunday School class, or any other organization of the church.

The afternoon stewardship conferences at the Blue Mountain Encampment proved highly interesting and helpful. The topics discussed at the three meetings were Stewardship of Personality, Stewardship of Possessions, and Stewardship of Prayer. The last program was in full charge of the ladies, and was an highly spiritual service.

In a round table discussion of tithing in one of the above mentioned programs, one brother confessed that he had been a pastor thirty years and had never been fully converted to tithing until three years ago. Since then he has kept books with the Lord, and those three years have been the happiest and most fruitful of his whole ministry. He further said that most people who do not tithe but who claim that they are giving more than the tithe are just mistaken about it. He says he found that he had been robbing God until he began keeping books with Him.

The one treasury single budget plan is the only method by which you can ever hope to bring all your members to the systematic support of all the causes fostered by your church.

Don't think you are on the budget plan unless you are making monthly remittances to the Board. You must put the money where it is needed when it is needed. It is needed every month.

After quoting the resolution of the Pacific Coast Baptist Conference in which is set forth a clear declaration of faith in the fundamentals of the gospel, The Standard of Chicago says: We think it would be opportune if our state conventions generally, our missionary societies and our theological seminaries, should make some such reaffirmation of their faith, in view of the present world situation.



## Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor, Jackson  
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. LONGEST, Building & Loan Fund, Oxford  
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg  
 MRS. JEFFERSON KENT, Personal Service, Lead-  
 er, Forest

## Central Committee.

President—Mrs. A. J. Avon, Clinton  
 Vice-Presidents—Mrs. A. K. Godbold, McComb; Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Banerett, Picayune.  
 Other Members: Mrs. J. L. Johnson, Jr., Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Mrs. Wm. B. Jones, Baldwin; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Mesdames A. H. Longino, P. B. Bridges, W. A. Borum, Jackson; Miss Nell V. Bullock, Meridian.  
 Recording Secretary, Mrs. Rhoda Knoth, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

have nothing to do with tomorrow,  
 Savior will make that His care;  
 should He fill it with trouble and sorrow  
 'Tl' help me to suffer and bear.

have nothing to do with tomorrow,  
 's burdens then, why should I share?  
 's grace and it's strength I can't borrow,  
 'en why should I borrow it's care?"

## THE STEWARDSHIP COVENANT.

For years the Woman's Missionary Union has commended and urged the privilege and practice of tithing. At its recent meeting in Hot Springs it adopted the following "Stewardship Covenant Card." The plan is for each society to appoint one of its members as "Stewardship Chairman," whose duties shall be threefold: (1) To secure the free cards from her state W. M. U. corresponding secretary; (2) to get as many members as possible in her society, church and community to sign them; and (3) to send the signed cards back to the state W. M. U. corresponding secretary, who will from time to time publish not the names but the number of tithers. Like the breaking of the alabaster box may the numbering of the tithers stimulate others to be thus "counted" on by God.

## STEWARDSHIP COVENANT.

Recognizing first, that I am God's Steward, that he has the rightful and supreme claim upon me and my possessions; second, that God said to ancient Israel: "The tithe of the Lord's; it is holy unto the Lord;" third, that Paul says concerning giving: "See that ye abound in this grace also;" and fourth, that the results of thus honoring God have always been most gratifying—enriching both the giver and the kingdom:

therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside until further notice at least one-tenth of my income for the support of his cause." "First they gave their own selves unto the Lord." 2 Cor. 8:5. "Of all that thou shalt give me, I will surely give thee the tenth unto thee." Gen. 28:22.—Home and Foreign Fields.

## THE MISSIONARY WATCH.

Everybody loves a story, especially a true one. The story contained in the little white book before me is true in every detail. Once upon a time, there was a watch, a gold one of exquisite design and the handiwork of an artist. It became the property in turn of three women, and travelled with two of them,

missionaries of the gospel, back and forth across the ocean. Its history shows that the other woman, though she never left her home, was in her spirit of self-sacrifice also a missionary. It is written by Mrs. Jennie N. Standifer, all just as it happened and if you buy the little book and read a charming missionary story, the fifty cents you pay will go undiminished, to help to establish a Memorial church in China, to be called the Crawford Memorial.

We are glad to copy from the Baptist World the following paragraph, and are sure that many in Mississippi will rejoice to know that relief has come to the mother-heart of their friend in the improvement of her soldier son:

"There has come to the office the news that Mrs. Maud R. McLaure, since getting the cablegram that her son had been wounded in France, has received a letter written by him stating he was improving. Many hearts all over the Southland, as well as in this state, went out to Mrs. McLaure in sympathy when they heard of the casualty to her son and rejoice now with her that she has heard directly from him and trust he may have a speedy recovery."

## WHAT GOD SAYS TO HIS SOLDIERS.

"Whatsoever He saith unto you Do It."—John 2:5.

*Reveille*—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. 5:14.

*The Roll Call*—"I have called thee by thy name; thou art mine."—Isa. 43:1.

"And He calleth His own sheep by name."—John 10:3.

*Attention!*—"Look unto Me, and be ye saved."—Isa. 45:22.

*Quick March!*—"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

*Halt!*—"Stand still, and see the salvation of the Lord."—Exod. 14:13.

*Stand at Ease.*—"I will give you rest."—Matt. 11:28.

*When on Guard*—"Watch ye and pray, lest ye enter into temptation."—Mark 14:38.

*When in Camp*—"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Psa. 34:7.

*When Fighting*—"Fight the good fight of faith, lay hold on eternal life."—1 Tim. 6:12.

*When Wounded*—"They that wait upon the Lord shall renew their strength."—Isa. 40:31.

"In quietness and in confidence shall be your strength."—Isa. 30:15.

*When a Prisoner*—"Fear thou not, for I am with thee; be not dismayed; for I am thy God."—Isa. 41:10.

*In the Hour of Death*—"Let not your heart be troubled; ye believe in God, believe also in Me."—John 14:1.

"When thou passest through the waters, I will be with thee."—Isa. 43:2.

"I will never leave thee."—Heb. 13:5.

*The Last Post*—"Watchman, what of the night?"—Isa. 21:13.

"I heard a voice from heaven, Blessed are the dead which die in the Lord.... that they

may rest from their labours."—Rev. 14:13.

*In the Grand Review*—"Well done, thou good and faithful servant.... enter thou into the joy of thy Lord."—Matt. 25:21.

(This may be had as a leaflet from the Bible House of Los Angeles, 643 S. Olive St. Los Angeles, Cal., at 40 cents a hundred copies.)

## TELEPHONE MANNERS.

Do people hesitate to call you on the telephone? Some of us might be amazed to learn that this is so. For many an otherwise well-bred, courteous, Christian man or woman makes telephoning unpleasant for the person at the other end of the wire, perhaps without the slightest realization of this. The crucial point is the first instant of answering the call after one's phone bell has rung. There are two ways of doing it. One way—and the only right way—is to answer with a welcome in one's voice. The other way is to answer either in an impatient tone or in a cold, colorless tone. Many who never answer the telephone impatiently answer in such a cold, impassive way that the person who has made the call wishes he had not. The way to test ourselves is to consider with what look on our face or with what tone of voice we would greet a friend, or even a stranger, who stepped into the room in order to see us. Most of us would welcome such a one courteously, and with at least a hint of a smile in our looks and in our voice. That is the way to answer every telephone call—with a bit of welcome in the voice. It makes not a particle of difference how much of an interruption the call happens to be at that moment, nor what our feelings may be, because of circumstances, just then. If we answer the telephone with anything less than a note of genuine greeting in our first word, we are, perhaps unconsciously but none the less really, rebuffing the person who has called, and we give the impression that we are saying, "Well, what do you want?" Have you not noticed how often the tone of a person's first answer at the telephone instantly changes when it is discovered that the one calling is a personal friend? Often the change in tone is made hurriedly, and with just a note of apology in the voice. Let us never answer a phone call in a tone that makes it necessary to "begin all over again" when we have recognized our caller.—Sunday School Times.

The drive of Northern Baptist laymen for an extra million for missions it is now announced is successful, provided all pledges are paid and the final reports correspond with those now in hand. It has been decided to make the work of the committee permanent by organization with the following lines of activity: 1. The quickening and upbuilding of spiritual life in the churches and the securing of greater activity on the part of laymen in the work of the churches. 2. Such activity in meeting the financial needs of the convention and its societies as may be found desirable and practical. 3. A study of the general needs of the denomination from the standpoint of the laymen, with a view to recommending more efficient co-operation in their finances between the societies and boards of the convention. The results of this study, with such recommendations as the committee deem best, to be embodied in a report to the convention at its meeting in 1919.



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

### B. Y. P. U. PRODUCTS.

There are so many of our churches that do not quite understand what the B. Y. P. U. is, and what it does, therefore have not felt as keenly as otherwise they might the real value of the B. Y. P. U. and just to what extent their church is handicapped by not having the B. Y. P. U. organization. Bro. Geo. Barton of Wiaona, used as his subject at the Montgomery county convention "Some B. Y. P. U. Products", and we herewith submit the outline that he used. In the first place the B. Y. P. U. proposes to meet the three-fold nature of man, the social, the mental and the spiritual. Basing his talk on this fact Bro. Barton used the following outline as B. Y. P. U. products: 1. Social life. 2. Trained young Christians. 3. Visions. 4. Loyalty. The result of any well organized B. Y. P. U. is a proof that these are four products of the B. Y. P. U. that cannot be disputed. We think this a good outline for use in our extension work and we submit it here that those who are doing extension work may use it if they wish.

### JUNIOR B. Y. P. U. LEADERS' QUARTERLY.

A help for the leaders of the Junior B. Y. P. U. and to be used in connection with the Junior B. Y. P. U. Quarterly.

No Junior leader should be without this help. It is for the leader only, and is full of rich suggestions as to how best run the Junior work, offering suggestions in varying the programs and keeping up interest. It is a quarterly and only costs ten cents a quarter. Published by the Baptist Sunday School Board, Nashville, Tenn.

### BLUE MOUNTAIN ENCAMPMENT.

We are just closing our work at the North Mississippi Encampment and can say that the encampment was a great success. It was larger in attendance than last year and the class work was very encouraging. Naturally very few of our young men were there but it is encouraging to see how our young ladies are shouldering the work with a determination to have the B. Y. P. U. running at high tide when the boys come home. We had 65 taking the B. Y. P. U. work and we feel that the results will be many new B. Y. P. U.'s and many stronger B. Y. P. U.'s.

### MERIGOLD.

A letter from Brother W. W. Gilbert the superintendent of the Sunday School at Merigold announces the organization of a B. Y. P. U. in that church. We welcome them into our state work and feel that they will be an inspiration to the state and especially to Bolivar county.

### LOUISVILLE.

A letter from Brother J. E. Wilds, pastor of the Louisville Church reads in part: "I am glad to report the organization and successful beginning of our B. Y. P. U. We have enrolled about 45 members and have already

rendered two splendid programs. We have organized on the basis of a A-1 B. Y. P. U."

AN over our state our pastors are feeling the need of trained workers. Our churches are feeling the need of a training service and our young people feel the need of the training. The result is a B. Y. P. U. that has as its purpose the supplying of this three-fold need.

We welcome Louisville into the ranks and bespeak for them great results under the splendid leadership of their most efficient pastor.

### A QUOTATION.

A quotation from a letter from Dr. W. C. Sandusky, president of the Holly Springs B. Y. P. U. is: "It is my one great dream to be able at the convention at Aberdeen next year to report four A-1 B. Y. P. U.'s in Marshall county."

That's a high and worthy aim and we believe that Dr. Sandusky will be able to see his dream come true.

Why can't we all dream dreams like that? It's a day dream. Let's dream it and next year be able to report 50 A-1 Unions for Mississippi.

### SHANNON B. Y. P. U.

A report from the leader of the Junior B. Y. P. U. of Shannon shows that Union A-1. That's fine. We welcome your Shannon. That gives us two A-1 unions, both Juniors, in Lee county, but that's not saying that the Seniors are not on the way.

### COUNTY B. Y. P. U. TRAINING SCHOOLS.

We are planning with different local B. Y. P. U.'s in the state to launch a movement whereby we may touch every church in their county and bring together delegates from the different church for a three days training school. We will have two classes, one in the Senior work and one in the Junior work. We have already planned for the work in Monroe, Lee, Calhoun and Pontotoc counties.

Any one who will be interested in this work we will be glad to put on a training school in your county. There is a fine chance to do some extension work.

### EUPORA.

July 18th, 1918.

We have just closed one of the best meetings in the history of this church. We began July 8th and continued ten days, and as result 41 were added to the church, 36 for baptism, and five by letter. Of this number 19 were boys and young men ranging in age from 10 to 37 years. We feel much encouraged. There were only seven men in town who did not attend one or more services, something considerably out of the ordinary.

Farr and Cooper make a great team. Farr is one of the sanest evangelists that I have ever labored with. He has but few propositions, is fearless in his denunciation of sin, logical and homiletical in presenting his message, but does not hesitate to desert his text or subject in order

that his object may be reached, and he has an object each time he preaches.

Our people are very much in love with the splendid young men, and we hope to have them with us again. The prayers of Eupora Baptists and others will follow them. More than one hundred has been brought into the church in my pastorate during the twelve months I have been pastor here. The glory and the honor belong to God from whence came our help.

W. E. FENDLEY.

### MEMORIES.

(By Edgar E. Ballard, Hampton Roads, Va.)

Let warfare be its blighting worst  
And devastation stalk the deep;  
Let sturdy sons fall day by day,  
And hourly my heart bow to weep.

Let wounds gnaw deep with cringing pain  
And my own frame in twain rend  
The deepened anguish of my soul  
Will marshal dreams and march them by.

I now can see the care-free home  
Where pearl gray summer shows fell;  
And hear the thrush's enraptured lilt  
His happy days when all was well.

These memories still come to me  
In trains along the close of day,  
And happy pictures in my mind  
Spring up along the blackened way.

The bull-like zeal of fiendish foes  
May seek in vain to grasp my strength  
For with my wealth of love and hope  
My arm will reach to any length.

A God of love has steadied me  
With promises and mercies sure;  
And in the chase of His and mine  
His hand will guide and make me pure.

And at the worst it still is well  
A cruel hand may sternly seize,  
The vase where fragrant roses keep  
And toss them to some vagrant breeze.

But lingers there the odor yet,  
And like a ghost it vigil keeps  
And soothes some weary passerby  
Who often stops his steps to weep.

Thus comes to me in each hard trial  
On every day I live to fight  
Sweet ecstasies of days gone by  
And soothing proofs of day and night.

REGISTERED DUROC-JERSEYS—  
Bred gilts and sows, herd boars and pigs. Finest strain, large bone type. Meridian College, Meridian, Miss.

### WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. See a box. From druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

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Constipation, Sick Headache, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—

### FOLEY CATHARTIC TABLETS

Never disappoint. Take one tonight and feel better in the morning.

George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and biliousness."

Sold Everywhere

### CALOMEL SALIVATES

AND MAKES YOU SICK

Acts Like Dynamite on a Sluggish

Liver and You Lose a

Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can't salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

## Only A Million And A Half Dollars

BY

## Southern Baptists

1. To Evangelize a Thousand Million People from whom we have withheld the Gospel which we enjoy.
2. For Hospitals and Doctors to heal millions who are sick and suffer and are without physicians.
3. To Educate the most ignorant and most superstitious of all the people on earth, and especially to Train Preachers, Teachers and other Christian workers for these.
4. To Build Houses of Worship for more than half the churches which are without places of worship.
5. To Print and Distribute the Scriptures, Religious Tracts, and other Christian literature.
6. To Erect Residences for Missionaries, many of whom are enduring great hardship.

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THREE MILLION SOUTHERN BAPTISTS  
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## Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

### Jesus Our Example in Soul-Winning.

What we call "soul-winning" is an eternal and ever-present necessity. What we mean by "soul-winning" is the inducing of one to repent of his sins and trust in Jesus Christ as a personal Saviour.

For you can get one to do these two things. You have won his soul. All you may do after he is saved to induce him to live the right kind of life and do the right things, is not soul-winning but life-saving. Soul-winning deals with unsaved folks—and its objective is their salvation. This is an eternal and ever-present necessity; for, as Jesus says, "Ye will not come unto me," etc., and as Paul says, "The carnal mind is at enmity with God." Nobody accidentally nor carelessly nor casually stumbles onto salvation. If he gets it, he seeks it. And nobody seeks it unless somebody induces him to. Perhaps there are some scattering exceptions to this rule—but if there are exceptions, they only help to establish the rule.

The Corinthians' experience practically is experience of all other believers—they believed through Paul and others.

That's why I am insisting that until Jesus comes again this thing of soul-winning is going to be an ever-present necessity—whether that soul be your child, or mine—or your friend, anybody—everybody.

And there is no use in trying to disguise the fact that there is an art in soul-winning—just as there is in everything else where one somebody induces another to say, or not say, do or not do a certain thing—or anything.

There are those who excel as salesmen, for example. They know how; they have caught on to the secret; they have learned the art.

Now, soul-winning comes in the class with all these things. You must know how; you have to catch on to the secret of it; you must learn the art. I reason if there be those who have not won anybody to Christ in the last year they will readily admit that it is because they do not know how.

Now, in the winning of the woman at Jacobus well Jesus has shown us exactly how to win souls. His method is so simple that even a child can see how it is done; and yet, on the other hand, it is so perfect in its details that not a single point is neglected or clouded, or left out. It's a gem in the art of soul-winning.

1. He won in the woman a soul that needed to be won.

All soul-winners must begin with that. And that's where most of us have failed. We do not see in the unsaved all about us souls in actual need.

Souls, which, if they should quit their bodies immediately, would go into a Devil's hell! That's first. Oh, that we might realize it in all its stern reality!

II. Then he got her attention.

In this case by doing two very unusual things.

1. He asked a Woman for a drink of water. That was something unheard of among the Jewish religionists. One of the Jewish doctors said:

"A man should not salute a woman in a public place—not even his own wife." Another: "It is better that the words of the law should be burnt than delivered to woman." Perhaps woman cannot yet fully appreciate what she owes to Christ and His Christianity.

2. He asked a Samaritan for a favor. That was another thing unheard of. And so by doing two unusual things Jesus secured the attention of the soul he was to win.

Now, it isn't necessary for us to do the unusual thing in order to get the attention of those whose souls we would win—though man would-be soul-winners seem to think so. The point is, get their attention.

For no matter how much one is interested in another, to win his individual soul he must first get his individual attention.

3. He next secured her interest. This He did by talking to her about the thing she was most interested in. "If thou knewest the gift of God," etc.

You'll never win any soul except through that soul's interest. And you'll never get that soul's interest except by coming down to the things in which that life is interested. That was Paul's way. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without the law, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

It's what the teachers call "the point of contact."

4. Then He won her desire. "Sir, give me this water that I thirst not, neither come hither to draw."

You have got to do that. You must create within the unsaved a real desire.

### THE TUPELO MILITARY INSTITUTE

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Colonel Robert Allen Burton, Supt., Tennessee Military Institute, Sweetwater, Tenn.

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Self-Help Club for poor boys; dormitory on co-operative plan.

Best location for college in State.

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Dr. B. G. Lowrey, Field Secretary. M. P. L. Berry, Vice-President.

THE WHITE HOUSE, Washington, June 23, 1918  
It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov. 1917. By order of the SEC. of WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. Address Col. Bingham, Supt., Route 4, Asheville, N. C. Dr. Capt. J. A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

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sire to be a possessor of salvation. And there lots and lots of fine ways to do that. But one of the best I know is to go live your own religion that it shall be so attractive and beautiful to others that they shall want it.

For don't you know that if you have something that is better than other folks have they will want it? That was the woman's experience.

Said a great man to a young man who was lamenting the sad fact that he had ambition but no money,—"Why, there is no use being sorry for yourself because the rich have all the money and you have none. There is nothing in all the world easier than getting rich people's money. Just be something or do something that they will want more than they want their money, and they will gladly exchange their money for it." He was right. So it is with religion. To win the best in some good way create within them a desire for salvation.

5. Then He induced conviction.

By calling to her remembrance the one master sin in her life, perhaps: "Go, call thy husband!" That drove conviction, like a dagger, through her conscience to her soul:—"I perceive thou art a prophet."

They all have to come to that.

As a rule, I think, conviction is born of the preacher word.

Remember, then, that perhaps you are doing some of your greatest work in winning the soul of your friend when you invite him to hear the preached word during the revival. A sinner can't sit long under the preaching of the Gospel, with God's Spirit operating both in the pulpit and in the pew, and not become convicted. Well, that's the finest sort of progress.

6. Then He pressed upon her an immediate decision.

"I that speak unto thee am He."

"The hour cometh and now is."

And she decided.

If thou woudest be a successful winner, emulate the example of our patron exemplar—and you can't fail.

#### MISSISSIPPI COLLEGE.

The plans of the government for military training in all colleges, having an enrollment of 100 men above 18 years of age, physically fit for military service is practically completed and Mississippi College is putting the plan in operation with the greatest haste. The plan is in general as follows: first, Colleges have enrollment of physically fit male members, above 18, will be designated to a unit of the Students Army Training Corps; next, the men who enter this unit must become members of the U. S. Army, subject to the call of the government, but with the explicit statement that they will not be called till they have reached the draft age, except for extreme emergencies; third, the U. S. government will furnish a commandant of the Regular Army and the men will be furnished clothing and other equipment by the government free, but board and other expenses will not be paid by the government, neither will the students draw a salary. Four, Mississippi College is sending eight men to Fort Sheridan, near Chicago for eight weeks training to assist the officer in instruction of the company, when

formed in September; fifth, ten hours per week will be given to military training; sixth, every member of the company will be given six weeks intensive training during the summer months, at full expense of the government, including private's salary; seventh, the object is to prevent indiscriminate volunteering of men 18 to 21 years of age, but to give them the training in colleges and the opportunity to complete their college work and also to fit men for the officers training camp, when they are called to the colors.

This is an admirable scheme and should appeal to every student. Urge your son to enter college, instead of joining the arm. The following students have been appointed to represent us at the training school:

J. T. Baldwin, Tupelo; V. P. Ferguson, Leander; W. J. Norris, New Albany; Robt. Gandy, Sanford; Robt. Goldsby, Senatobia; W. M. Holdeman, Batesville; M. W. McMillan, Enterprise; J. B. Cross, Enterprise.

All worthy fine men and will make splendid instructors.

We have two busy months before us and I urge every alumnus and friend of the college, to send me the name of every student who is likely to enter college. The prospects for the coming session are good.

Yours for the larger service.

J. W. PROVINE.

#### AGRICOLA REVIVAL SERVICES.

A splendid meeting began on Saturday, July 14th at the Agricola Baptist Church and Bro. P. G. Carter came to me on Sunday and from then on did the preaching which was able and efficient. People came from a radius of five miles around, the congregations and interest increased to the last, the closing service being the best of all.

During the seven days of the meeting our membership was revived and strengthened, backsliders were restored, five applications were received for baptism and four by letter. Numerous hands were lifted for prayer by the young men of whom some are shortly to leave for training camps. The meeting was considered to be the best held during the past six years, and one of the best in the history of the church.

Bro. P. G. Carter is pastor of Lucedale, Miss., and is desirous of coming in contact with the brotherhood. He is energetic and a sound minister of the gospel, and no church will make a mistake in securing his services.

J. A. JOHNSTON.

Bond, Miss.

Rev. W. A. Jordan, now pastor of the Central Baptist Church of New Orleans, will assist in the meeting at Pacahontax, beginning, July 28. Brother Jordan is well known and loved far and wide in Mississippi, under God we are expecting great blessings. Pray with us for a safe, sane and lasting revival. We are expecting it.

PASTOR.

#### The Strong Withstand the Heat of Summer Better Than the Weak

Old people, who are feeble and younger people who are weak, will be strengthened and sustained through the depressing heat of summer by taking GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its strengthening, invigorating effect. 6c.

## The Great Mosquito Remedy,— Sweet Dreams

is, indeed, the greatest mosquito remedy ever made.

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It will be a great misfortune if you accept a substitute.

Every store, every town. Sweet Dreams.

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TETTERINE COMPANY, Savannah, Ga.

**NEWS IN THE CIRCLE  
MARTIN BALL**

The W. M. U. of the Sunflower Association held the annual meeting at Marks last week. Fourteen societies were represented. Miss Lackey's presence and work added much to the interest of the meeting. Dr. Gunter was present and presented the educational work. The entertainment was all that could be asked for. All subjects relating to our denominational work were considered.

Dr. W. L. Pickard, after four years of arduous labor, has resigned the presidency of Mercer University. No reason has been assigned—nor is stated what he will do. He is one of our strongest preachers and good pastors.

Editor William D. Upshaw of The Golden Age, gives his reasons for being in the race for Congress. The man who beats him will have to hustle. He is well known and much loved throughout the South.

Dr. S. Y. Jameson, who has been pastor at Marietta, Ga., for sometime, has resigned to accept the presidency of Cox College. Dr. Jameson has served as president of Ouachita College and Mercer University and secretary of Missions in Georgia.

The church at Batesburg, S. C., has secured the services of Dr. E. Pendleton Jones as pastor. He will begin work August 1. At good church and pastor meet.

The Home Mission Board now has sixty-five camp pastors. These are splendid preachers of the gospel, and are leading hundreds to a knowledge of Jesus.

Dr. W. P. Hines recently assisted Pastor Dickenson of Opelika in a meeting at Evergreen, Ala. There were 37 additions to the church—all by baptism.

Dr. F. S. Broner has accepted the work of secretary of the Texas State Board and entered the work at once. He succeeds Dr. Gambrell who goes as teacher in the Southwestern Theological Seminary.

The Goodnight College, Texas, has been freed from debt and transferred to the Buckner Orphan's Home as an annex to that institution. Guess Texas had too many schools.

Rev. E. B. Hatther, it is announced, will assume the management of the Baptist World Publishing Company about the middle of August. Preachers and pastors are so badly needed now that it seems to us it would have been better to let some older man take that job.

We are sorry to learn that Pastor H. H. Hulton of the First Church, Oklahoma City, has been compelled to give up his work, on account of bad health. His physicians advise this.

It is stated that 90 per cent of the men in the army have taken out insurance for their families. The Bureau of War Risk Insurance has written \$21,566,000,000 insurance.

Pastor Geo. W. Sherman has resigned the work of the Denison Church, Texas. The church unanimously declined to accept it. He has taken the matter under consideration. They may induce him to stay.

While Pastor Hamlett of the First Church, Austin, Texas, is away for a year's service in France, Prof. J. B. Tidwell of Baylor University, will

supply the pulpit. Prof. Tidwell is teacher of the English Bible in Baylor. His supply work will not interfere with his teaching.

Pastor C. H. Bell writes that he had a fine meeting with the Holdenville Church, Okla. Evangelist R. L. Estes did the preaching. There were 65 additions—50 by baptism. Two young women surrendered for mission work. One young man for the gospel ministry.

It is announced that military instructions will be given under government supervision in Baylor University. It will begin with the opening of the fall session.

The New Board of Ministerial Relief, located at Dallas, Texas, was recently organized. Dr. S. P. Brooks was made president, Robt. H. Coleman recording secretary, Dr. Wm. Lunsford corresponding secretary. Dr. Lunsford will move to Dallas early in the fall.

The Baptists have built a good building on government ground in Ellington Field near Houston, Texas. It was dedicated June 18. Dr. J. B. Gambrell made the presentation speech, and Major McDonald responded. The building is for the benefit of enlisted men. The treasurer is a Baptist.

The First Church, Winchester, Ky., has called Dr. R. G. Bowers of Paducah. He is doing such admirable work at Paducah that it looks like a pity to change now. This is a free country, and we are fighting to keep it free.

Dr. W. W. Hamilton has resigned the First Church, Lynchburg, Va., to accept the position of secretary of Evangelism of the Home Board. His resignation takes effect Sept. 1.

Dr. Robt. H. Tandy has resigned as President of Bethel College, Ky. He is well and favorably known in Mississippi, as pastor at Hazlehurst. Here is a good man for some vacant pulpit.

**GOOD DAY AT MT. ZION, LINCOLN COUNTY.**

The second Sunday in July we had service flag day at Mt. Zion, 14 stars and others to be added new. Several have gone since. Sunday morning I preached on Rom. 8:16-18. Sunday afternoon Matt. 12:20. Two very spiritual services. We have a officers band of 14 members at Mt. Zion. We are going after 20. Then we shall furnish the group for the Record.

Just closed meeting with Brothers W. P. Haynie at Bryson; 30 conversions.

A. P. MUSE, Pastor.

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Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50¢ per Bottle. **Murine Eye Salve in Tubes 25¢**. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

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AT THIS SEASON**

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### MEMPHIS NOON MEETING.

A very interesting letter came not long since. Among other things the writer said: "Do you remember the poor looking wreck of humanity that groined into your church about two and a half years ago, with his feet almost on the ground, whom you fed at your noon-day lunch, and also supplied with a pair of shoes through the City Mission? The Lord has been exceedingly good to me. Last Saturday I was elected cashier of a little bank here. We don't know how often I have thought of you and the real good you are doing and the way you helped me the little time I was in Memphis. From the bottom of my heart I say, 'Good bless you.'"

I look for a visit from him this summer.

Many men in the army and navy are showing interest in the noon meeting and its work. This came a few days since:

"Dear Brother Cox, Just got back from France yesterday and was glad to get your letter. I distributed the literature among my shipmates. I don't think I joined the league. I am now sending you the signed slip. I wish I could get every man on the ship to join. I am praying for you and the prayer meeting. Let us continue to pray that my mother may improve in health. When I was crossing the 'mighty deep' I often thought of the song that you sang many years ago when you crossed it: 'Rocked in the Cradle of the Deep.'"

Walking up Second street one morning I came across a crowd of drafted men who were to leave that afternoon. I requested the band leader to stop long enough for me to say a few words. The boys seemed deeply appreciative. A very kind letter has just come from one of them, and

among other things he wrote: "Dear Friend: Although I have never met you I call you friend, because since I heard the speech you made to us the day of our departure (May 23) I know you must be friend to all the soldiers. Now, Brother Cox, I want to ask one favor of you. I left a mighty sweet mother at home. I know she is grieving more or less about me and my brother. Won't you call her on the phone and speak a word or two to cheer her up? I'll sure appreciate it."

A Memphis lieutenant who is letting his light shine for Jesus tells me this interesting experience in a letter:

A number of men were standing around discussing the subject of prayer. Several said they had not prayed in years and laughed about it. One man who, as been living a rather hard life said: "Fellows, this boy (meaning the lieutenant) made me feel like thirty cents one night. Just as we were ready for bed he knelt by his bed to say his prayers. While he was kneeling I thought to myself, 'you big fool, to let everything in life pass out that was taught you by the dearest friend you had in the world—Mother.'"

We had four interesting Mondays in succession not long since. The speakers were as follows, respectively: Dr. J. B. Gambrell, president of the Southern Baptist Convention; Dr. J. F. Leve, corresponding secretary of the Foreign Mission Board, and Dr. Byron H. DeMent, president of the Bible Training School recently established in New Orleans. On the fourth Monday, Captain Kit Dalton, the only surviving member of the Jesse James gang, was the speaker.

A few weeks ago Captain Dalton and Mr. C. W. Richmond were speakers at the meeting. The point of in-

terest in connection with these men who are now Christian gentlemen, is this: In 1878 Kit Dalton was a member of the Sam Bass gang of outlaws in Texas. At that time Mr. Richmond was a member of the Texas Rangers and while the Sam Bass gang were attempting to rob a bank at Round Rock, Texas, the rangers killed every one of the gang except Dalton, who was then going by the name of Jackson. Thirty years later Mr. Richmond who lives in Memphis also, was reading Captain Dalton's life story and recognized him as Jackson. He looked him up and they became warm friends. Both of these men take a deep interest in the noon prayer meeting, and Captain Dalton has joined the league.

We are also greatly strengthened by the coming into our membership of Mrs. S. H. Hadley of New York, who is the widow of S. H. Hadley the Water street mission man.

We crave a cordial interest in the prayers of the readers of this article for the many requests that come from day to day, some of them exceedingly pathetic. A note signed "A Sinner," says: "The Lord seems so far away. I am the mother of two children almost grown. Please pray for all of us."

The fact that the Lord has manifested Himself so richly and so gloriously as a prayer-hearing and prayer answering God, encourages us to go on with the movement and to seek the co-operation of praying friends.

All communications concerning the league and its work may be addressed to the Noon Prayer Meeting of Central Baptist Church, Memphis, Tenn.

BENJAMIN COX, Pastor.

July 9, 1918.

### McCALL CREEK.

The Baptist workers convention of Carey Association met with McCall's Church June 30th. The following program was rendered:

The work of the association and the efficient Sunday School was discussed by Bro. S. R. Young of Patterson, Miss.

Bro. Young was then called on for a sermon which he delivered from 1 Cor. 15:3-4, throwing much light on the subject.

Next was a report on evangelism discussed by Bro. J. A. Barnhill and Bro. S. R. Young.

Next was a quartette by Miss Mannie Oliver, Mrs. Myrtle Beam, Dr. J. I. Cain and E. L. Smith.

Bro. J. A. Barnhill then discussed the B. Y. P. U., its place and how maintained.

Bro. T. T. Parsons read a paper on Sunday School and Citizenship.

Mrs. Dr. Chisholm of Roxie, read a paper on Cradle Roll.

A report was read on Home Department by Mrs. E. R. Collins.

All the reports were very interesting. The convention then adjourned to meet with Knoxville Church on Saturday before the fifth Sunday in September, 1918.

E. L. SMITH, Secretary.

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Hattiesburg, Miss.



## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

### CHRISTIAN GROWTH.

Luke 2:42-52; 2 Peter 1:5-8.

Lesson for August 4.

**Motto.** Text—"The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18). "But grow in grace." (2 Pet. 3:18.)

**Lesson Setting.**—For three successive Sundays we have studied some lines of Christian activity without which there is little progress in the divine life—studying the Word; prayer; obedience. If the Christian faithfully performs these duties growth in the divine life is the inevitable result. We are to study this result in the present lesson.

The passage in Luke brings before us the ideal example of growth and is taken from the life of Jesus at 12 years old in Jerusalem. The second passage from 2 Peter, written about 65 A. D., to the Christians, "scattered abroad throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," brings to the nature of Christian growth.

#### I. The Ideal Example of Growth—(Luke 2:42-52.)

This portion of our lesson sets before us the boy Jesus as a concrete example of that perfect, harmonious development of all the powers through unbroken fellowship with the Father.

1. *The Three-fold growth.*—"Jesus increased in wisdom and stature and in favour with God and man." All we know of the life of Christ from the age of 12 to the age of 30, is found in this verse. In a terse way Luke indicates a three-fold growth during those 18 silent years spent at Nazareth. First, He grew in body. His physical development was perfect. But what has physical growth to do with Christian growth? They seem wholly unrelated. Maybe the question had best be put this way: What has Christian growth to do with physical growth? The connection is more real than is discovered at a superficial glance. Perfect physical development is not possible apart from perfect mental and religious development. Let the boy, in his early youth, become fixed in habits that prey upon his vitality and the physical development becomes abnormal. The boy may develop into a sort of big animal, but the normal development of the body is impossible. Such normal development of "stature" is possible only when the body is trained to perform its God-ordained functions under the dominion of the God-controlled life. This Jesus did and therefore, grew in stature normally.

Second, Jesus increased in wisdom. The writer of Proverbs talks a great deal about wisdom and he would lead us to believe that it is somewhat rare and precious, partly because there is such a scarcity of it. A definition at this point might save me from the charge of "too critical." Wisdom is said to be, "the proper adaptation of right means to worthy

ends." And as such it comes down from God, James tells us. The beginning of wisdom, says the wise man, is the fear of God. The fear is not the wisdom itself but the fertile soil out of which the fruitful tree grows. The charge may be laid constantly at all of our doors that our adaptation of methods is bad. Then the means or methods are not always right. And many times the end is not worthy. We lack wisdom which comes only from God and which comes only to those who seek it earnestly. It is something which may be increased from time to time. Jesus, though only a boy, had this precious scarce thing in ever-increasing measure. In every decision of His life, there was always the proper adaptation of right means to worthy ends. No mistakes.

Third—He increased in favor with God and man. "Favour" is the key word here and denotes that in which Jesus grew. What does it mean? In the original the word is the same as that used for "grace" throughout the New Testament. It indicates the attitude of God toward the lost sinner on the one hand. There is no merit in him. So the favour which God bestows upon him is unmerited. In the case of Jesus it is still the attitude of God, but in this case God's gracious attitude is determined by the merit of His Son. The boy Jesus so perfectly did the will of the Father that the charm of perfect obedience constantly increased the Father's pleasure toward Him. The same was true with those amongst whom He lived. The charm of his perfect life commended Him more and more to His fellows.

2. *The secret of His growth.*—Two statements tell the story: "He came to Nazareth and was subject to them." There never was written a more beautiful telling statement about one's home-life. Perfect parental obedience was the key-note of the Master's home-life. Subjection to parental authority means much to one's spiritual growth. "Did ye not know that I must be about My Father's business?" Jesus saw no conflict between perfect submission to the will of His earthly parents and perfect submission to the will of His Heavenly Father. "About His Father's business" was the consuming passion of His soul and the secret to His perfect, harmonious development.

#### II. The Nature of Christian Growth (2 Pet. 1:5-8.)

When we speak of the growth of a Christian man we invariably mean spiritual growth. What is the nature of such growth? The plan is by addition. Suppose the Christian is faithful in the study of God's revealed word, in his prayer habits in his obedience, the conditions of God's law of spiritual growth are being met.

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The Christian's growth will be just as inevitable as plant growth under the proper conditions of heat and moisture. The growth begins from the root of faith and branches out into virtue, knowledge, self-control, patience, godliness, brotherly kindness, love. Let us open these words and see what is wrapped up in them.

1. *Virtue*—The idea here is not that of arithmetical addition of one grace to another but that of supplying that of "developing one virtue in the exercise of another." So it is in your faith supply something. What is the something? It is called "virtue" but it is more than moral excellence. It is "energy." Christians are to supply energy in the exercise of their faith. The vigorous exercise of faith calls for energy.

2. *Knowledge*—In energy knowledge is to be supplied. Enthusiastic, energetic, faith leads to excesses, without understanding. In the energetic faith the practical knowledge of God's truth and of the fundamental laws of His operation in the Christian life is to be supplied, to guard against abnormal excesses.

3. *Self-Control*—The old version uses the word temperance. This word is so familiar it has lost its striking qualities. Self-control is the better word as temperance has come to mean only self-control in the drink habit. In the practical understanding one is to supply self-control over all the unholy impulses of the nature.

4. *Patience*—In self-control patience is to be supplied. The word literally means "to wait." The word means wait until God's purpose is accomplished. Don't get nervous. In the discharge of Christian duty we are to "wait"—not quit—in the performance of such duty till carried through to its issue.

5. *Godliness*—In patience godliness is to be supplied. This word is never used in reference to God. It comes from two words meaning "to worship well," that is "worship rightly directed." True worship is giving God the place He ought to have in my life.

6. *Brotherly Kindness*—The words means love of the brethren. In godliness, or rightly-directed worship one must supply "love of the brethren." One can't worship rightly if he harbors ill-will for his Christian brother.

7. *Love*—In brotherly love supply love. This is rather a strange statement. But the two loves are different. That for brethren is affection. This is the more general term (agape). It is the quality of love which God bestows upon men. In brotherly affection love for all mankind is to be supplied.

This is the nature of Christian growth. These virtues named are in reality the fruit of the Spirit: "Love, joy, peace," Christian character as in inward state; "long suffering, kindness, goodness," Christian character manifesting itself toward others; "faith, meekness, self-control," Christian character manifesting itself toward God. The Spirit of God imparts these graces as we yield ourselves to His sway and thus we grow. We are commanded to grow in grace. It is a sin not to grow.

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#### GREAT MEETING.

We have had a great meeting at Durant, Miss. Evangelist T. O. Reese and his singer, P. S. Rowland, were with us to do the leading and they, as they always do, did it well. I think Reese is one of the sanest and safest evangelists that we have. Salvation by grace alone. Regeneration, Conversion, Baptism, Church Membership, Loyalty to God's Word and a High Standard of Christian Living are the things that are constantly stressed by him. If people get into the church unsaved, after they hear Reese awhile, it is certainly not his fault. He never lets down the gap. I love him for his loyalty to the truth and to the doctrines as taught in God's word. Rowland is a sweet spirited fellow and in his gentle manner wins his way into the hearts of the people. He is quite efficient in leading the children also. Our people are delighted with them and we rejoice over the great success of the meeting. Our church and Sunday school were greatly revived and there were added to the church 26 by baptism and eight by letter, a total of 34.

We are now planning some needed repairs on our church which will call for an expenditure of some \$1,500. Our B. Y. P. U., Sunday School and all church activities are forging upward.

With prayers for blessings on our religious press, I am,

Fraternally,

O. P. BENTLEY.

#### VARIOUS THINGS.

On the 31st day of March the Ocala Baptist Church, near Philadelphia, ordained to the full work of the gospel ministry Bro. A. N. Thomas, Rev. J. B. Anderson and the writer constituted the presbytery. Brother Thomas we trust will develop into a preacher of power and usefulness.

In June I assisted Pastor E. J. Hill in a meeting at Chicora, Wayne county. We had a very good meeting. There were 15 additions, 10 b baptism. Bro. Hill is doing a good work in that part of the state.

Rev. J. J. Mayfield of Pontotoc, is assisting the writer in his meeting at Mathiston this week. We are praying for a good meeting.

Next Sunday my meeting will begin at Hezel near Lake. Rev. T. J. Moore state enlistment missionary, will do the preaching. Bro. Moore is a good worker and we are expecting a blessing from Heaven.

My time is occupied in meetings till the last of September. Pray for the work.

R. L. BRELAND.

#### GREAT MEETING.

For 12 days we were in a great meeting with the First Church at Eupora. Prof. R. L. Cooper of Aberdeen did the singing. Bro. W. E. Fendely is the much beloved pastor, and God is greatly using him in Eupora.

The good Lord added to the church six by faith and six by letter. God has given us some great meetings this summer. Lord bless the Record.

Yours for His glory,

W. E. FARR.

Shelby, Miss.

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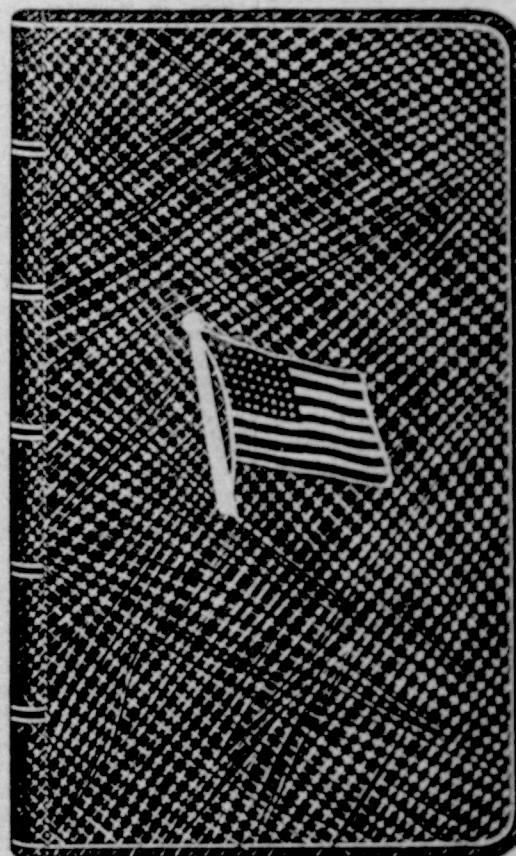
COOLEIDGE PAINT & GLASS CO., Atlanta, Ga.

# NELSON'S Soldiers and Sailors New Testament

American Standard Version

FITS THE POCKET

MADE FOR SERVICE



EXACT SIZE OF TESTAMENT

Attractive - Compact - Readable - Durable

Emphasized with the words of Christ printed in bold face type. Strongly and neatly bound in Khaki colored Morocco grained Keratol—Waterproof—flexible limp cover, embossed back bands, round corners, Khaki edges, gold title, beautifully embossed American Flag in colors on the outside front cover.

Printed on specially strong Bible paper. Only 3 x 4 1/4 inches and just 1/2 an inch thick. Type is plain and clear—self-pronouncing. The Four Great American Hymns are printed and bound with this Soldiers and Sailors Testament.

The Baptist Record Book Store

Daniel Building

Jackson, Mississippi



## CAMP WORK.

One of the most gratifying results of the work of the Y. M. C. A. in the army camps of this country is from the evangelistic meetings being conducted in the cantonments by Dr. Milford Lyon of Winona Lake, Indiana. At the invitation of the War Work Council Dr. Lyon went to France last fall for three months' service among the American soldiers. Since his return he has visited twenty of the leading army camps throughout this country, remaining usually a week or more at each. His custom is to devote the last twenty minutes of each address to describing conditions and reciting experiences overseas and follow this with a distinctly gospel message. Universally the soldiers through the place where he speaks and manifest the most eager interest not only in listening to his description of events on the other side, but equally intense in the scriptural talk that follows. Dr. Lyon conducts these meetings somewhat similar to the plan of the union tabernacle meetings in past years, he asks for definite decisions and holds after-meetings with those who express a purpose to accept Christ or to renew their Christian covenant.

Frequently more than a thousand soldiers a week have declared their purpose in these meetings to come out definitely on the Lord's side. One evening recently Colonel presided at the service and was one of the first at the close to give Dr. Lyon his hand signifying his purpose to renew his covenant with Christ. At another meeting a Major and two Lieutenants led the way to the front confessing Christ. Dr. Lyon reports a marked interest on the part of the officers as well as the men in a deep religious experience. He was at Camp Funston for ten days beginning July 21st, and next to Camp Sherman commencing August 4th.

**MUSIC STUDENTS WANTED**—In a great Southern Conservatory. Write Meridian College, Meridian, Miss.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## MRS. P. J. SCOTT.

The beautiful spirit of Mrs. P. J. Scott winged its flight to realms of eternal day on the afternoon of July 4, 1918. She was born Nov. 16, 1882 and born again in her 14th year, uniting with Oak Grove Baptist Church, of which she was a consistent member at the time of her death. She was married to P. J. Scott June 19, 1907. For five years she was an invalid, but amidst all of her suffering was bright and cheerful, thinking not of herself but of others. It was indeed a benediction to be in her presence during the years of her illness, so completely was she resigned to the will of God. The large gathering of relatives and friends at her funeral and the beautiful floral

display attested the esteem in which she was held. She was laid to rest in the cemetery at Hernando after funeral services conducted by her former pastor, Rev. Walton E. Lee. Hernando, Miss., July 22, 1918.

## RESOLUTIONS.

Whereas, our beloved nation has again been called upon to unsheathe its sword in defense of its sacred institutions of self-government, and its traditions as a God-fearing and peace-loving and peace-pursuing people; and Whereas, a large number of our young men have been called to the colors to do service on the blood-stained fields of France; and,

Whereas, we feel and know something of the feeling of loneliness that possesses them in that distant field, and know, too, something of the appreciation they feel for every word written by a friend; and,

Whereas, we feel in our hearts that these gallant defenders of the flag would greatly appreciate a letter from their pastors, and feeling, too, that a letter from them would tend toward keeping "the home fires burning," therefore, be it

Resolved, that the pastors of the churches in this county and everywhere be requested to write a personal letter to each member of their flock who is now in the service either at home or abroad as often as once each month, and that the various congregations throughout the county set aside a portion of each collection to defray all expense incurred in purchasing stationery and other necessary articles used by the pastors;

Resolved further that a copy of these resolutions be sent to each of the county papers, to the Governor of our state, and one to President Wilson, and that these two officials, by proper proclamation, urge upon the people the necessity of this particular service.

J. M. JOHNSTON,  
A. M. FAIRCHILD,  
C. E. FONTAINE,

Committee for Mt. Rose Baptist Church.  
(All papers please copy.)

## AGED CITIZEN DIES

Mrs. C. L. Kirk of Anding Goes to Her Heavenly Home.

Mrs. C. L. Kirk of Anding, one of the oldest and beloved women of the county, died Saturday morning about 11 o'clock at the family residence. Deceased was a consecrated Christian for 62 years being a consistent member of Concord church, and upon her death-bed summoned her children and expressed a perfect peace and a preparedness to meet her God. She was 82 years of age and had lived a life of usefulness and devotion to her family.

"Mother" Kirk, as she was familiarly known in the Anding neighborhood, was a woman of charitable nature, loving kindness and lovable disposition and will be sadly missed by a large circle of friends and relatives. Surviving the deceased are nine children: Messrs. Jno. S. Kirk of Alabama, J. E., C. W., R. B., C. W., S. T., and T. D. Kirk of Anding, and Mrs. J. T. Cheatham and Miss Lula Kirk of Anding. Besides these, 28 grandchildren and 14 great grandchildren are left to mourn the comforting pres-

## Do People Read Church Papers?

Occasionally advertisers who do not themselves take an interest in religious literature, insist that people do not read church papers. It is quite true that some people do not read church papers. It is equally true that some people do not read dailies, magazines, popular weeklies or monthlies, trade publications, professional journals, but it is not true that people who subscribe for church papers do not read church papers, except in extremely unusual cases.

No type of literature is more thoroughly read. A publisher of a prominent New York religious publication recently attempted a test, not only of the intelligence of his reading clientele, but also of the care with which the publication is read. He purposely introduced an error in regard to the date of an occurrence, but the error was sandwiched in between other matter in the most remote portion of the publication and printed in small type. Nevertheless the editor heard from its before the week was out, and was called on to make correction of the error, though it was a matter of very little or no importance.

A prominent judge in a Southern State was asked whether he subscribed for his church paper, and if he did subscribe, whether he read it carefully. The question was put because a prominent advertiser insisted that such a man would not be a close reader of a church paper. The answer of this judge was, "I have subscribed for my church paper ever since I had a home of my own. I do not read it as carefully as I should, but usually I read it from cover to cover."

There are few types of literature about which any judge would make it a matter of conscience and feel an obligation to always read "from cover to cover." The appeal of the religious paper is to the conscience as well as to the intelligence and interest of the reader. Hence its great power and its advertising value.

## Nuxated Iron To Help Make Healthier Women and Stronger Sturdier Men

Say These City Physicians—By Enriching the Blood and Creating Thousands of New Red Blood Cells It Increases the Strength and Endurance of Delicate, Nervous, Run-Down Folks in Two Weeks' Time in Many Instances.

SINCE the discovery of organic iron, Nuxated Iron or "Fer Nuxate," as the French call it, has taken the country by storm. It is conservatively estimated that over three million people annually are taking it in this country alone. Most astonishing results are reported from its use by both physicians and laymen.

Dr. Ferdinand King, a New York Physician and Medical Author, when interviewed on this subject, said: "There can be no sturdy iron men without iron. Pallor means anemia. Anemia means iron deficiency. The skin of anemic men and women is pale; the flesh flabby. The muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks."

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

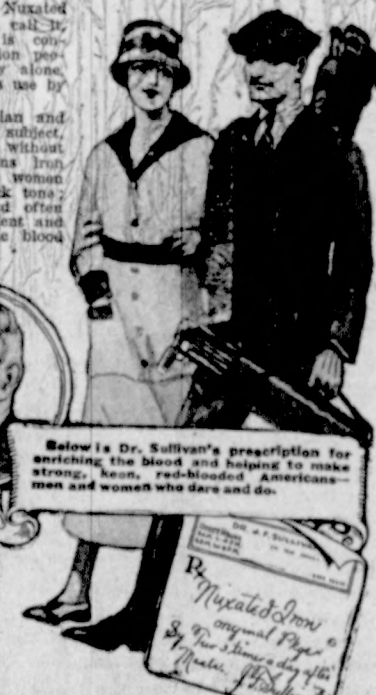
Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Out-Door Dept.), New York, and the Westchester County Hospital says: "In my talks to physicians, I have strongly emphasized the great necessity of their making blood examinations of their weak, anemic, run-down patients. Thousands of persons go on suffering year after year, doctoring themselves for all kinds of ills, when the real and true cause underlying their condition is simply a lack of sufficient iron in the red blood corpuscles to enable nature to transform the food they eat into brawn, muscle tissue and brain. But beware of the old forms of metallic iron which frequently do more harm than good."

"Notwithstanding all that has been said and written on this subject by physicians formerly connected with well-known hospitals thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

"If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you

have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended above by physicians, is sold everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the stomach, does not blacken the teeth, and does not cause constipation. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.



Below is Dr. Sullivan's prescription for enriching the blood and helping to make strong, keen, red-blooded Americans—men and women who dare and do.

Dr. J. F. Sullivan  
Prescription  
R  
Nuxated Iron  
original package  
5 grains three times a day after meals  
J. F. Sullivan, M.D.

yesterday morning at 12 o'clock at Concord Church, Rev. D. R. Grantham officiating and was largely attended by sorrowing relatives and friends.